

The Eclectic Theosophist

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION
ISSUED BI-MONTHLY BY POINT LOMA PUBLICATIONS, INC.

Per Copy 75¢

Subscription (6 issues)

\$4.50; foreign \$5.50 (by air \$7.50)

P. O. Box 6507, San Diego, California 92106

Editor: W. Emmett Small

NO. 86

March/April, 1985

OF PAST, PRESENT, AND FUTURE

Life is like driving a car. A loose analogy, and you can follow through from there. You have a destination to reach. You know the way. You concentrate on the immediate road, but you also check in your mirror and note what is coming from behind. And these three things: looking ahead, looking behind, looking at what is right in front of you, are so inseparably combined that they are really one.

But the analogy fails largely when applied to our everyday thinkings and doings. Do we really know where we are going? What is one's real destination? Do we really study the past so as to learn from it and note the moving force which rolls into the present? Do we, then, have the proper vision to view the immediate with discernment? On these accounts you will probably agree most people fail.

But—and you have been expecting this of course—with an understanding of Theosophy we need not fail. You receive a vision of the evolutionary road ahead, that helps you in your planning. You are not on an idle voyage going uncontrolled whither the car you drive takes you. You know also of past history to some extent, and its karmic affects on the present. You know the importance of the moment, which is enormously helped by the vision of the future and by lessons of the past. To carry out effective theosophical work we should always keep in mind these three which are really one: the karmic past, the beckoning future, and the gravid present.

Past: We know we are within that great cycle known as the Kali-Yuga, the tough materialistic Iron Age. We have only entered its 432,000 years by a scant five thousand. We already see in our driver's mirror its movement almost engulfing the present. What, then, must we do?

The Present: We perforce must accept where we are, but we know that in the larger global cycle of which our present is a brief part, we are on the upward swing of evolution, having passed the lowest point of our earth's globe-chain journey some millions of years ago. We know, too, that in any long dark cycle there can be pockets of light all over our earth. And we know that Theosophy offers that Light.

And further, that every misdirected thought and action works against that upward tide and affects adversely the future, and that every determined, strong and compassionate act aids it. For the sincere individual striving to become a helper of humanity, though the trials be heavy and "the path winds uphill all the way," yet an immense sustaining force is the knowledge that there is a Cause which serves the welfare of humanity, and that the Theosophical Movement through the ages has been and is a servant to that Cause; and, furthermore, that any one of us can likewise be a servant, a beginning-servant, supporting that Cause. Such knowledge is golden. And such knowledge affects — and IS — our Present.

If we can learn from past history and wisely apply it to the present, then the future, when it comes, will be better far than perhaps we dare dream; for let us not forget that *we ourselves are that future*, as we are also the past. And it is a thought from which we may take heart that the first gleams of a higher and more spiritually enlightened race we are told, are even now discernible in the awakened ones of humanity; for the individual dedicated to the Cause of Humanity advances far more swiftly on the long evolutionary journey than the slowly forward moving mass of billions of this globe prodded only by the karmic lessons of the day.

What a trust is ours today! What an opportunity: to be true to THAT for which our Movement stands, pledging inviolate adherence to that Source, the effluence from which is the hope of the world.

W. E. S.

THE FUTURE OF THE SOCIETY

The Divine Wisdom we call Theosophy, poorly as we understand it, teaches us one thing, and that is that in each embodiment of life and in life as a whole there is infinite beauty, infinite riches, and it is man's task to make himself its channel, an instrument for its syllabled expression. This is possible only as each ceases to live and act for himself, centered in his pleasures, schemes, importance and ambitions, but lives for the whole, for all life,

throwing himself open to it and taking it into his heart. That is what Theosophy means, translated into terms of living, and not just a propagandist gospel, a set of intellectual dogmas or propositions to be enunciated and believed in, without letting the water of life break through our encrustations. It is only when life becomes for each one of us, in his measure, an unconscious creation and a continual opening from within, that the whole group of us who constitute the Society will become a channel for ever-new forces and create in the Society a magnetic field, capable of electrifying those who come within its radiation, and of drawing into it people who can be vital channels of Truth.

The future of the Society depends, to my mind, not on the largeness of its organization nor upon how respectable and well-settled it is, as respectability is usually counted, but upon how much genuineness there is in each one of us, how much earnestness in subordinating ourselves to the work to which we are called for the good of our fellow-beings, in short, upon how much correspondence there is between the benign wisdom that is Theosophy and the ways of our life and action. The Society should not become a mere machine for us to tend, uphold and run mechanically, collecting members as we can and making noise to collect them. The aim of each one of us must be to pour into the Movement what he can give to it of himself which will be of value to others, what comes from his heart, his dedication and the pure expression of the truth he perceives.

—N. Sri Ram, Extract from T.S. Convention Address, *The Theosophist*, January 1960

THE VOYAGE

The following is a selection from *Hermes*, February 1985, (Universal Theosophical Fellowship, Inc. [U.T.F.], Santa Barbara, California), from an article of intriguing analogies of the Sea, which starts: "So you want to take to the sea, lad, ship out before the mast?"

Odysseus learnt from divine guidance. He, unlike his men, used his native intelligence in its service. Thus, even the sorceress Circe, who destroyed others, aided him, and Calypso too ultimately helped him on his way. Nymphs of the sea and aspects of the astral matrix that can either ensnare or help, they, in their turn, served him. In the case of Jason this was not so, for he neither understood nor did he ultimately control the powerful sorceress who played such a dominant role in his quest. Taking her love and her malevolent magical practices equally for granted, he was unprepared for her violent revenge and her curse when thwarted. Thus do foolhardy seamen challenge a stormy sea with all sails set but without knowledge of the jagged rocks that lie ahead.

In contrast to Jason, brave adventurer though he was, Odysseus demonstrated the heightened powers of memory and observation required of those who know very well the nature of what they experience during the course of their journey and come to realize fully what lies at its conclusion.

The ship in which the journey is made is a living vesture, the ark that will give one birth. The compass needed within is one's conscience, the small voice of one's soul which always points to the unchanging Truth and which comes into conscious development (just as it was invented and slowly improved in worldly navigation) as one hushes extraneous directives and learns to listen to its faithful instruction. One's chronometer can be found in the steady pulsation emanating from the cave of the inner spiritual heart. This is the true basis for all measurement while moving around the inner and outer world. When its beat has been consciously charted, the voyager can discover how its rhythm complements and blends with the fixed point of Truth. Just as the invention of the chronometer solved the problem of establishing longitude, so too the discovery of one's spiritual heart facilitates any real progress towards the goal. Compassion possesses a pulsation which can be consciously experienced and is the motor force of true navigation. Harkening to this inner beating, and with meditative eyes fixed on the star of Truth, the sailor upon the inner sea can navigate wisely, latitudinally and longitudinally, moving at ease around its shoals and doldrums and myriad dangers. Such a voyager thus recapitulates the navigational myth of Odysseus and comes to triumph over the astral abyss of the unconscious. Skirting the trap of forgetfulness presented by the Lotus Lands and Calypso's cloying affection, the sailor-disciple can avoid the fate of the men of Odysseus who were turned into animal-men or drowned in the mother sea. Even if others fail around him and are carried away on the mindless tide, the resourceful and devoted navigator presses on. Even if the ship itself is lost, he can, like Odysseus, hold fast to the *axis mundi* of the mast and the balancing power of the keel while drifting towards a temporary haven.

ON CYCLES GREAT AND SMALL

Among valuable letters in our archives are a number from Dr. G. de Purucker bearing on theosophical teaching. Although the subject-matter of Cycles is generally known to students, some additional points may be found in the following letter written to Boris de Zirkoff. It is dated 27th March, 1935, from the Leader's Office, Point Loma, California. —ED.

My dear Boris:

You are asking what may seem to you to be a

very simple question, but you yourself will see, after a moment's reflection, that it is an extremely involved one, because your question calls for an entire elucidation or explaining of all the intricacies of Nature's cyclical workings, and how the large include the small. This is a tremendous order! It would take a volume just to answer your one question, which is a question that has occurred to many, and precisely because it is so involved is one reason why it has always been side-stepped from H.P.B.'s time to our own, because it would take literally hundreds of pages to give a complete exposition, and days and days of hard work in dictation.

However, there are always general rules, and until the gods give me a year or two of more time, I am afraid you will have to be satisfied. The general rule is—and it is a wonderful key—that the small repeats the great, that the little yugas not only are included in the greater yugas, but repeat them on their own little scales. Example: The present Fifth Root-Race, considered as a whole, and including all its minor sub-races, whether great or small, is now in its Kali-Yuga, which began something over five thousand years ago, at the death of Krishna, and will last into the future for about 427,000 years. Keep in mind that this is the Kali-Yuga of the entire Root-Race, the great Kali-Yuga.

Now then, all the minor cycles or yugas of this Fifth Root-Race will, some of them, be rising, and some of them be falling, and inter-working with each other, and yet will all be subject to the great Kali-Yuga of the Root-Race, which has just begun. Thus, a minor yuga or race may be in its youth and rising to its flowering, but yet, because it is included in the great descending Kali-Yuga, will, although having a sharp rise, be nevertheless subject to the general decline of the great Kali-Yuga.

Next, every minor cycle, great or small, included in the Root-Race, in its turn is septenary, and therefore has its own little kali-yuga, and in numerical relations are about the same. Just as the great Kali-Yuga is 432 thousand years long, so a little kali-yuga may be perhaps only 432 years long, or possibly 4,320, or possibly even 43,200. The Hindu or Aryan Race, which was one of the very first sub-races of our own Fifth Race, is now in its own racial kali-yuga, in addition to belonging to the Fifth Root-Race, and therefore of course belonging to the great Kali-Yuga of the Root-Race. But it is striving to rise into flowering again, and will do so in the future.

In the small scale, Spain is in its short kali-yuga, as also Portugal. Italy has just ended a short kali-yuga and is striving to rise again. Unfortunately, being a very materialistic Root-Race, these rises are mostly along the lines of materialism. Furthermore, our own European general stock of Races, which we may call

the European sub-race or family-race perhaps, has been steadily rising since the downfall of the Roman Empire, and will continue to rise, with various smaller shocks and falls and risings again, for some six or seven or possibly eight thousand years more. And then there will be a rapid descent until their kali-yuga is reached, a small kali-yuga, when there will be a great European catastrophe of nature. This will be some 16 or 18 thousand years from now, possibly 15 or 17 thousand years. I have never had time to get any really exact figures. But you can say about 16,000 years hence. This period will see the submer-sion of the British Isles. Most of France will be under the water, also Holland, some of Spain, a good deal of Italy, etc., and other places. Of course all this won't take place in a night. There will be premonitory signs, such as slow sinkings of the coast, and great earthquakes, etc.

I hope the answer is helpful. If I get your main idea or question, its answer is in the first part of this my reply, to wit: that although the Fifth Root-Race as a whole is in its great Kali-Yuga, which had just begun some five thousand years ago, the smaller races may nevertheless each one be rising or falling, according to its own time-periods; and each such sub-race or smaller race has its own little kali-yuga repeated after the great one, and bearing the same proportion to the entire length of any such small race that the great Kali-Yuga does to the Root-Race. And this is the same, whether the sub-races are great sub-races or small sub-races. Thus we have the hour of sixty minutes; we have the minute of sixty seconds; and we have the second of sixty thirds, although of course this last is almost never used in our days.

Yours faithfully, with the hope that this will be helpful,

(sgd) G. DE P.

FACTS ABOUT HPB'S OCCULT RING

Elsie Benjamin

The following statement, titled as above, was written and signed by Elsie Benjamin and dated 2nd March 1979. She was evidently responding to some inquiry about HPB's ring and, since there are various stories about it, thought it a good idea to keep *Eclectic Theosophist* informed.

Mrs. Benjamin was a member of The Mahatma Letters Trust when it was first established, also editor, since its inception, of the monthly *Corresponding Fellows Lodge Bulletin*. In earlier years she was private secretary to Dr. G. de Purucker at Point Loma, from 1929 to 1942, but a year after the latter's death returned, in the midst of WWII, to her native England, where she died September 25, 1981.

Other comment by C. Jinarajadasa on the Ring will be found in *The Theosophist*, Vol. LII, August 1931, p. 662, and by Annie Besant in *Lucifer*, XVI, No. 94, June 15, 1895, pp. 269-70; also see Josephine Ransom: *A Short History of*

the Theosophical Society, p. 90. — Perhaps the whole thing could be called *The Case of the Mystifying Ring*. — ED.

1. Olcott handed the ring to Mr. Judge — this was reported in one of the early Theos. magazines, according to E.W. Tillema, a theos. historian.

2. My exact duplicate proves that the original HPB Ring had a locket. My ring was given to me by a Swedish member, Mrs. Elin Klingstrand, who had received it from her friend Count Wachtmeister. It had been left to him by his Mother, Countess Wachtmeister, who told him that she had asked HPB if she could have a ring exactly like HPB's own occult ring. HPB gave one to her, exact except smaller because HPB's hands were rather plump.

3. Whether HPB had a jeweller copy her ring, or whether she 'precipitated' it, is anybody's guess. Christmas Humphreys believes it was precipitated.

4. Mrs. Klingstrand gave the ring to me because when she was wondering one morning to whom she should leave it, the mail brought her copy of the *CFL Bulletin*, with "Following the Blavatsky Tradition", so she thought I was the one to have it. Not wanting to wait till her death, nor to send it by post, she decided to come over to England to give it to me. She had said nothing to be about the ring, but I told Harry that as I had received so many courtesies in Sweden from FTS, I thought it would be nice if we invited Mrs. Klingstrand down for a day or two, which gave her the opportunity she wanted.

5. My ring of course has a locket, but so well fitted that unless one is looking for it, it can easily be missed. When Boris de Zirkoff some years ago was in Wheaton while Sri Ram, then International President, was there, and wearing his ring, Boris asked him if it had a locket, and Sri Ram assured him it did not. He took it off his hand and showed Boris. It is this ring which Annie Besant had after HPB's death, claiming it to be *the* occult ring; but Judge had told her it was not, but was a substitute, that he had the occult ring. Annie Besant's ring has been passed down from President to President, and is presumably the one that John Coats now has.

6. To make doubly certain about the absence of the locket, and realizing that even Boris could have missed it, I doubly checked. When Dudley Barr, then President of the Canadian Section was in London, on his way to the International T.S. Congress, he rang me up hoping I could come up and see him. I did so, showed him my ring, told him the whole story, and asked him, as he would definitely know what to look for, to ask Sri Ram to show him his ring. Sri Ram did so, and Dudley Barr assured me it had no locket.

7. Of course there are several replicas of the original ring, but that particular one is not a replica of the original Occult ring.

8. Judge left his original occult ring to Katherine Tingley, who passed it on to GdeP. I know it was the original one because I had charge of it together with other contents of GdeP's safes, and at his direction, handed it to the Chairman of the Cabinet, Iverson Harris, after GdeP's death. That was the same ring Judge had given to K.T. Just before K.T. left for Europe on her last trip, she slipped that ring on to my finger, and said "Now you can always know you have had HPB's ring on your finger."

9. About the stone in it: It has at times been called an agate, but HPB said it was a bloodstone. Mrs. Christmas Humphreys, herself a jeweller with her own registered 'hall mark', told me the misunderstanding evidently came because some people think a bloodstone is red. It is not, except that when held to the light, it shows a red glow. To double check, I took mine down to the leading jeweller in Worthing, and asked what stone it was: The lady instantly said 'Bloodstone'. "Not an agate?" I asked. "No", she replied, "I know, my own birthstone is a bloodstone". It is significant that the *Encyclopedia Britannica* states that the bloodstone stands for Martyrdom!

10. The original ring was handed to Colonel Conger when he became head of the Point Loma Society, and after his death, James Long took it. Presumably Grace Knoche now has it.

THE NATURE OF INTUITIVE TRUTH

John Algeo

At the Annual Summer School of the American Section of The Theosophical Society (Adyar), on July 17, 1984, Dr. Algeo, professor of English at the University of Georgia, spoke on "Truth: the Limitless Horizon". His talk covered subject areas sub-headed: The Motto [of the T.S.]; The Etymology of Truth; Three Kinds of Truth; The Unsensed World; Shvetaketu, Metaphor, and Truth; Three Schemes of Evolution; and The Nature of Intuitive Truth. We reprint the latter section, from the complete article in *The American Theosophist*, December, 1984. — ED.

... But this kind of Truth cannot be bottled. It has a way of escaping all the containers we make for it. Indeed, there are several odd things about it we should be aware of. First, it is not the sort of truth that brain manas can learn. The truths of brain manas are facts, such as "The capital city of South Dakota is Pierre" or "William the Conqueror won the Battle of Hastings in 1066." Intuitive truth is not that kind of truth, so it will not relieve the poor struggling student of the need to memorize facts. Intuitive truth is not even the sort of truth that pure manas knows—

the truth that $1 + 1 = 2$, or that nothing both *is* and *is not*.

Indeed, intuitive truth may contradict the obvious truths of pure manas and therefore seem to be nonsense. By intuitive truth we discover that sometimes $1 - 1 = 1$, because there is only one Reality, One without a second, and all apparent separate ones are really that One. By intuitive truth we discover that *be* and *not be* are sometimes true simultaneously, because the One Reality both *is* and *is not*; it is *sat* and *asat*, being and nonbeing, without contradiction. According to St. Paul (1 Corinthians 2.14), the things of the Spirit are foolishness to the natural man; and so it is here: the Truth of the intuition is nonsense to the manas.

Although intuitive truth may seem to come in a flash, it has to be prepared for slowly and with great hardship. That is the second thing to be aware of about it. It is not easily come by. At one time, A.P. Sinnett seems to have been complaining to K.H. about the "arduous path" that K.H. followed—a path that seemed to wind its way among and be hemmed in by "adamantine rocks" with which the occult rules surrounded him—rocks so great and impassable that one could not see beyond them. K.H. replied (ML 48) that the rocks were necessary:

Doubt not, my friend, it is but from the very top of those "adamantine rocks" of ours, not at their foot, that one is ever enabled to perceive the whole Truth, by embracing the whole limitless horizon.

The rocks that seem to inhibit our progress are actually the means by which we rise to get a clear and unobstructed vision. It is only by overcoming obstacles that we can come over, to view the limitless horizon.

And that is the third thing to be aware of. To perceive the whole Truth is to embrace a limitless horizon. There is no end of Truth. There never comes a time when we can say, "Well, I've finished with that — I've got Truth down pat." However far we can see, the horizon stretches farther. As Tennyson says in "Ulysses":

Yet all experience is an arch wherethrough
Gleams that untraveled world whose margin fades
Forever and forever when I move.

There is no end to the horizon, and there is no end to Truth. We cannot sum it up in a neat statement, not even such a fine statement as that on the back of *The American Theosophist* or such a grand statement as that of *The Secret Doctrine*. It cannot be summed up because it is "beyond the range and reach of thought."

The same idea is expressed in *Light on the Path* (rule 12):

For within you is the light of the world — the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you, because when you reach it you have lost yourself. It is unattainable, because it for ever recedes. You will enter the light, but you will never touch the Flame.

There is about Truth and therefore also about Theosophy (since devotion to truth is its ideal) something ineffable. That is the reason, of course, why it is called the "Secret Doctrine" or the "Esoteric Tradition" or the "Occult Wisdom." It is not that some group of initiates have made a secret of it. It is rather that ultimate Truth by its very nature is not capturable by words and thus is inescapably secret, esoteric, or occult.

Because this absolute Truth is beyond the mind and thus beyond direct statement in language, it has to be approximated by metaphor and analogy. Once again, K.H., in writing to Sinnett (ML 85) put his finger on the main point. He was writing about a particular problem Theosophists in London were having; they had divided into two groups who were quite different from one another in emphasis and in approach. K.H. wrote:

. . . it is plain that the methods of Occultism, though in the main unchangeable, have yet to conform to altered times and circumstances The only object to be striven for is the amelioration of the condition of MAN by the spread of truth suited to the various stages of his development and that of the country he inhabits and belongs to. TRUTH has no ear-mark and does not suffer from the name under which it is promulgated—if the said object is attained.

Truth has no ear-mark. It doesn't belong to anyone. But it must be stated in ways that conform to altered times and circumstances. It must be put forth in a form suited to the various stages of human development and to that of the various countries we live in. It has to be adapted to the limitations of our minds, to the bent of our cultures, to the stages of our development.

"EQUITY" IN REINCARNATION

H. P. Blavatsky

H.P. Blavatsky in *The Key to Theosophy* responds to the inquirer's question: "But where is the equity [in reincarnation] you speak of, since these *new* 'personalities' are not aware of having sinned or been sinned against?"

Has the coat torn to shreds from the back of the man who stole it, by another man who was robbed of it and recognizes his property, to be regarded as fairly dealt with? The new 'personality' is no better than a fresh suit of clothes with its specific characteristics, color, form and qualities; but the *real* man who

wears it is the same culprit as of old. It is the *individuality* who suffers through his 'personality'. And it is this, and this alone, that can account for the terrible, still only *apparent*, injustice in the distribution of lots in life to man. When your modern philosophers will have succeeded in showing to us a good reason why so many apparently innocent and good men are born only to suffer during a whole lifetime; why so many are born poor unto starvation in the slums of great cities, abandoned by fate and men; why, while these are born in the gutter, others open their eyes to light in palaces; while a noble birth and fortune seem often given to the worst of men and only rarely to the worthy; while there are beggars whose *inner* selves are peers to the highest and noblest of men; when this, and much more, is satisfactorily explained by either your philosophers or theologians, then only, but not till then, you will have the right to reject the theory of reincarnation. The highest and grandest of poets have dimly perceived this truth of truths. Shelley believed in it, Shakespeare must have thought of it when writing on the worthlessness of Birth. Remember his words:

Why should my birth keep down my mounting spirit?
Are not all creatures subject unto time?
There's legions now of beggars on the earth,
That their original did spring from Kings,
And many monarchs now, whose fathers were
The riff-raff of their age . . . *

Alter the word "fathers" into "Egos" — and you will have the truth.

THE FIRST AMENDMENT UPHELD

Both the Senate and Supreme Court recently reaffirmed that oral prayers in public schools are unconstitutional. However, a report in the *Los Angeles Times* (April) noted that observers in Washington D.C. predict that sooner or later prayer in the schools will again become an issue — in spite of the decision by the Court that any form of government-sponsored prayer is illegal as "it applies indirect coercive pressure" on members of religious minorities, "even if a classroom prayer is nondenominational and students not wishing to participate are excused."

The April issue of *Church and State* took this news as a signal to quote the Bible:

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corner of the streets, that they may be seen by man. Verily I say unto you, They have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathens do: for they think that they shall be heard for their much speaking (*Matthew 6:5-7*).

America was not chosen arbitrarily as the point of origin for the modern Theosophical Movement. H.P.B. clearly stated her views on the historical importance of the separation between church and state in "What Are the Theosophists?":

Born in the United States of America, the Society was constituted on the model of its Mother Land. The latter, omitting the name of God from its constitution lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. All support and each is in turn protected by the State. The Society, modelled upon this constitution, may fairly be termed a "Republic of Conscience."

We have now, we think, made clear why our members, as individuals, are free to stay outside or inside any creed they please, provided they do not pretend that none but themselves shall enjoy the privilege of conscience, and try to force their opinions upon others.

— *Theosophy*, United Lodge of Theosophists, Los Angeles, Calif.) August 1984, 'On The Lookout'

ARE WE RESPONSIBLE TO OR FOR OUR MINDS?

Margaret Nowak

We need not be at the mercy of our thoughts as if they were runaway steeds dragging us along tyrannically. We *can* control them by that divine power which we possess, though often unaware of it, and sometimes called *Will*.

I have frequently wakened in the night and found it difficult to go back to sleep. At such times I used to *allow* problems to occupy my mind and would turn and toss restlessly until daylight, arising unrefreshed and unready for the day.

Then one night, as I lay sleepless, the words of Katherine Tingley came to me, and I relaxed against my pillow and let them flow:

"Out beyond hearing and seeing and thinking are infinite laws that control our lives, divine laws that hold us in their keeping; and immediately behind the veil of visible things . . . are Higher Forces at work for our good . . . They speak to us at all times through the sunlit sky and the starlight; the shining silences of Nature proclaim to us always the greatness of the world and the hidden grandeur of man, so that in the desert, in the deep caverns of the earth, under the heaviest weight or sorrow, "he that hath ears to hear" is never alone . . . We should be made to realize that the heavens are opening to our needs, that the light is breaking and new stars are shining, that the things we do not see are greater than the things we see — what the heart yearns for, more than we know; that Nature is supremely just, and in all this grand universal

* From one of the "doubtful" plays of Shakespeare:
"The Life and Death of Thomas, Lord Cromwell". — ED.

Scheme of Being, not a thought, not an aspiration, not the smallest effort is lost or wasted.*

As these words came, I experienced them in the depths of my being and felt myself surrounded by peace and comfort. They brought beauty and assurance, and before I knew it my tensions eased and I was asleep and was refreshed and happy on awakening. This is a repeated occurrence, sometimes with other beautiful passages from various sources that my mind has retained.

Often I recall the words, "Let God be with you," and realize a wonderful sense of 'presence'. What we call God is always with us, an inseparable part of us, to which we can turn our thoughts, if we *will*. We have more going for us than we know if we *trust* and reach out for it.

Our minds, I find, often retain passages that move and touch us deeply, and we can use our minds to make them our own and recall them in time of need. We have a marvelous instrument within our control and can use it, if we *will*.

LIKE THE SUNRISE

Talbot Mundy

The grandeur that Theosophy reveals is like the sunrise. Shadows fade, and change, and cease, until a golden light gleams on a world worth working in. And at our feet — exactly at our feet — the Path lies, leading straight ahead. There is no need to look too far ahead. Each step is rich with opportunity to think thoughts and to do deeds that shall lessen the sum total of earth's agony and add to the increasing harmony of nature.

Silence is the best way to learn courage of conviction. It is easy to bewilder the beginner with confusing argument. Debate is best avoided. But I know this: once Theosophy has dawned into the consciousness, although a man's own weakness may betray him into lapses from the Path, and though he wreck himself beyond recovery in one earth-life; though cowardice should cause him to deny his faith, and death should find him neither brave nor ready, nothing — "neither death nor life nor angels, nor principalities nor powers" can deprive him of the knowledge that he has another chance awaiting him, and that the sins of this life may be faced again, and overcome, and used as stepping-stones to progress in the lives that follow.

There is nothing purposeless, nor any set of circumstances that cannot be turned into enlightening experience. And death, that most religions have regarded as an enemy to be endured with dread, to

the Theosophist becomes the friend that draws the curtain after one act of life's royal drama, while we rest a while in preparation for the next.

— *The Theosophical Path*, Vol. XXVIII, No. 5

WIZARDS BOOKSHELF AFTER TWELVE YEARS

Richard I. Robb

Functioning for a period of time is no guarantee of success, and there are many within the Movement who wonder at this maverick publisher's purpose — and *bona fide*. Firstly, there are no *bona fides*. It stands on its own merits however they may be received. As for purpose, it must be weighed in the balance of effectiveness, which future generations must judge. The *motive* behind it, however, was born of deep conviction, generated by *The Mahatma Letters* and *The Secret Doctrine*, and years of world travel. There were those who felt the SD was pre-eminently a reference work which could not be read through to any purpose. Worse, charges of forgery and misrepresentation were heard from vested interests; obscure references were designated fabulous. Even Theosophists shied from the SD, being told "it's too difficult." Thus a need for background existed, and the Secret Doctrine Reference Series was born with the reprinting of J. Ralston Skinner's *Source of Measures* in June of 1972. This most difficult work is perhaps the most valuable of all as showing the Pythagorean axiom that "all is number, derived from no number," as nature manifests itself. Skinner's 1876 Supplement was included in the reprint. (In 1982 it was learned that the whole of this rare original edition had burned at the bindery in 1894.)

The Book of Enoch simply appeared with no warning in the August 1972 mail — *unsolicited*. It was the next reprint, and the bread and butter for the enterprise, selling nearly 20,000 copies to date, with a new index and an SD excerpt. *Esoteric Buddhism's* 5th annotated edition as cited in the SD was next, with an appendix on the Mars/Mercury question, and new index. Fortunately, or unfortunately, this coincided with the TPH London edited and reset version, in 1973. King's *Gnostics and Their Remains* — "the innumerable gods of the Hindoo mythology were but *names* for the *Energies* of the First Triad in its successive *Avatars*, or manifestations unto man" — followed, with an expanded bibliography; printed by a church group, horrified by what they had contracted, *rushed* to return the negatives. *Divine Pyramander of Hermes* was then reprinted, with added introductory, balancing the Chambers' translation then in print that claimed Hermes was a 2nd Century Christian writer. It has gone through five printings with a new index.

Sacred Mysteries Among the Mayas and Quiches,

* *The Wisdom of the Heart*, p. 14.

by Augustus Le Plongeon, was no sooner reprinted than C. Staniland Wake's *Origin and Significance of the Great Pyramid* was ready, aided by increasing its appendix with rare portions of Vyse's *Operations at Gezeh* citing Arab traditions. *Mythological Astronomy*, by Samson Arnold Mackey, required the purchase of a special diecutting press for its rotating dials, and endless hours of opaqueing negatives. HPB called him the "self-made adept of Norwich." He hand set his little book, paying for it from meager earnings as a shoemaker. His biography will appear in the forthcoming *BCW*, Vol. XIV. Cory's *Ancient Fragments*, 1832 edition, was next, containing all that had been removed by E. Richmond Hodges in the 'enlarged' 1872 edition (some 100 pages smaller) — especially Thomas Taylor's *Chaldean Oracles*. When George Oliver's *Pythagorean Triangle* was reprinted an attempt to list his other works on the end sheets resulted in errors by photocopying previous entries in Allibone's *Dictionary of Authors*. There were two George Olivers (no middle initial) being published in London, both interested in antiquities, but one a Freemason, the other a priest. Thus their entries are mixed together. The 1980 reprint corrects the errors.

When T. Subba Row's *Twelve Signs of the Zodiac* was reprinted a similar problem developed. By using the portion from the 1931 T. Tookaram Tatya edition of Subba Row, it was discovered that the text was not as the original. Thus 2000 copies had to be destroyed, and a precisely typeset new edition, with background, was published conforming exactly with the original *Theosophist* article. Having visited London where portions of HPB's library are preserved, the 1793 edition of Thomas Taylor's *Five Dialogs of Plato* was seen to be well worn and with HPB's signature. The colossal comedy of errors that followed, trying to reset the text with extensive Greek passages, constituted a two-year epic drama of frustration, as typesetting was lost, companies went out of business, and the original negatives simply vanished. Its publication was a triumph of persistence.

The *Surya Siddhanta* with its unique information on asterisms and Hindu time cycles also resisted the presses, as one owner had a stroke, another agent purloined the negatives for ransom, and a supply of paper was lost on the way to the third try in Los Angeles. Then the bindery misbound the whole run and fired their foreman. But these difficulties paled before the problems of Theon of Smyrna's *Mathematics Useful for Understanding Plato*. Its translation from a Greek/French edition was offered at a low price, enticing the project into action. It never should have been attempted. Still, there are those who have found it useful, and to those few true students on the Path it is offered for the unique qualities it possesses. Being the first English translation, there are bound to be later editions with corrections, though hopefully

not critical.

The Zohar, with its extensive notes by HPB from the SD appended as footnotes; *On the Mysteries*, by Iamblichus; *The Theosophist*, Vol. I, are some of the other titles that number 33 to date in the Secret Doctrine Reference Series. In the past few years the general attitude towards the SD has been gradually changing. Men of science are beginning to consider it, as shown by physicist Jack Dea in his article in the just published *Proceedings of the First Symposium on the Secret Doctrine*. Thus, the whole is improved by dint of its parts. A complete list is available by writing to: Wizards Bookshelf, Box 6600, San Diego, California 92106, or phone (619) 223-4005, or 235-0340.

VII: QUESTIONS — YOUR ANSWERS

The Questions this month are based on Theosophical Manual No. VII, *Man's Divine Parentage and Destiny*, a study dealing with the difficult subject of what in Theosophy are called the great Rounds and Races of humanity. This Manual was written by Dr. Gertrude W. van Pelt, a deep student of *The Secret Doctrine* all her long life. — ED.

I: THE COSMIC PATH OF EVOLUTION

1. What is the origin of the Ancient Wisdom, Theosophy? Who communicated these fundamental truths to humanity? And who are those known as "Messengers of the Lodge?" (pp. 2-3)
2. What is *The Secret Doctrine*? What are some of the ideas it asserts? (pp. 3-4)
3. Were Man and the atom ever 'created'? What is the destiny of every atom? What is the destiny of every man? (p. 5)

II: THE EARTH-CHAIN AND ITS KINGDOMS

1. What is the Earth? (p. 7)
2. Why do we not see the other six globes of our planetary chain? (pp. 7-8) How many "planes" are these globes on?
3. What is meant by "Life-Waves"? (p. 9) Name them. In what way does the word "House" give a better descriptive idea of the various Kingdoms of Nature? (p. 10)
4. Trace the journey of the Life-Wave of the present great Human Family. What is a Round? (pp. 10-11) How many times does our human life-wave pass around the Earth-chain? Then what happens? How many circlings have we made, and where do we now stand in relation to the 7 Rounds? (pp. 11-12)
5. What practical aids to right human living may we gain from this cosmic picture? (pp. 12-13)

III: FROM MOON TO EARTH

1. What does the Moon represent in a cosmic sense now? (p. 14) What happened at the

'death' of the Moon? (pp. 14-15)

2. What is exemplified by Nature's law of "repetition combined with forward motion"? (p. 16)
3. What effect does the Moon still have on Earth? (pp. 16-17)
4. When will the Moon completely dissolve? (p. 17)
5. Who helped or guided the evolutionary development during the 3½ rounds? (pp. 19-20) Who comprised the group seeking entrance into the Human Kingdom? (p. 19)

IV: EARLY LIFE ON THE PLANET EARTH

1. How many great Root-Races are there on every globe of every Round? (p. 22)
2. How many sub-races in each Root-Race? Are these sub-divided? How? (p. 22)
3. Where, in the evolutionary scheme, are we now in relation to Round, Root-Race, and sub-race? (pp. 22-23)
4. When in this planet's life did the "door" close to entrance into the human stage? (p. 23)
5. What is meant by the "Wondrous Being"? And what is his function? (pp. 23-24)
6. In what way may Man be considered evolutionally "immature"? (p. 24)
7. What was the condition of the Earth-chain in the First Round? What element was then developed? (p. 25)
8. What elements developed in Rounds Two, Three and, finally, Four? (p. 25)
9. On Globe D, Fourth Round, in the First Root-Race, what was the process of birth? Where was its continental region? Why were they known as the "Chhaya Race"? (pp. 25-26)
10. Where was the home of the Second Race? What was its process of procreation? (p. 26)

V: THE THIRD ROOT-RACE

1. What were some of the transformations of human form that took place in the Third Race and what was the process of procreation then? (p. 27)
2. When did the division into two sexes take place? (p. 27)
3. What, during the first 3½ Rounds, had been the two streams of evolution working through nature? (p. 28)
4. Who were the Manasaputras? (p. 28-29) How does the myth of Prometheus symbolize the event of humanity's mind-awakening? (p. 29)
5. Explain what is meant by the axiom "As above, so below; as on earth, so it is in heaven". (pp. 29-30)

VI: THE MYSTERY OF SIN

1. When did knowledge of right and wrong come to mankind? (p. 34) What theosophical teaching helps understand and face this problem? (p. 35)

VII: THE THIRD-ROOT RACE (con)

1. Who were those in whom the incarnation of the Manasaputras was complete? What then

happened? (pp. 41-42)

2. Who are the 'Undying Race'? (p. 42)
3. What was the so-called Golden Age? (p. 42-43)
4. What was the continent of the Third Race? (p. 44) What were their attainments? How did it meet its fate? (p. 45)

VIII: THE FOURTH ROOT-RACE

1. What was the Fourth Root-Race called? How long ago did it flourish, and what were some of the conditions then prevalent in its civilization? (pp. 45-46)
2. How rapidly are the various senses (now five) developed? (p. 48)
3. How did the Atlantean civilization end? (p. 49)
4. Indicate how it is that we are on the ascending arc toward spirituality while still descending towards the midway of our Racial cycle? (p. 49)
5. When will Manas or Mind be fully evolved? (p. 50)
6. What is the "Moment of Choice"? (p. 50)

BOOK REVIEWS

The Intelligent Universe, Fred Hoyle, Thomas Nelson, 1983, pp. 255, \$29.95.

Fred Hoyle is a brilliant and versatile original thinker who has long been a rebel against established scientific views. Any individual reader is likely to be attracted to some of his ideas and repelled by others. His ideas are at least challenging and clearly presented, both in the very readable text and the plentiful accompanying diagrams.

Whereas Fritjof Capra in his book, *The Turning Point*, sees Newtonian Physics as the cause of most of the ills of the modern worlds, Fred Hoyle lays the blame on Darwinism, which he fears may have put us on a self-destruct course. He points out that the idea of natural selection existed before Darwin, and suggests that the industrial revolution created a climate for its ready acceptance, the common element being ruthless competition and exploitation.

Hoyle's main theme, however, is that life is far too complex for it to have possibly arisen on earth by the chance occurrence of random mutations and natural selection. Hoyle is no creationist, and he does not deny the obvious facts of evolution. However, he sees the basic genetic material arriving from space rather than originating on earth. He also sees the highest form of intelligence existing in the indefinite future and exerting a pull on the course of events via subtle quantum which is an anathema to orthodox biologists.

Hoyle's concept also requires an indefinite past and he challenges the orthodox astronomical view of the origin of the universe in a so-called *big bang*

occurring about ten billion years ago. He sees this as a peculiarly Christian concept in that it envisions creation at a point in time by a God who is outside the universe. He does not even consider the possibility of a cyclic universe with the *big bang* representing just one incarnation of the universe. Hoyle does not advocate a return to his former *steady state* theory — or not quite. Indeed he points out that he, himself, was associated with obtaining important evidence against the *steady state* theory. Though he strongly criticizes the *big bang*, he does not really suggest any viable alternative (little *big bangs* — yes; but not very convincing). Nor does he really explain how the genetic material may have originated; origins are relegated to the dimly perceived past.

I find Hoyle's criticism of Darwinism much more convincing than his criticism of orthodox cosmology. But then I am an astronomer and perhaps a biologist's view would be the reverse of mine. Either way, books such as Hoyle's are refreshing in warning us not to become too attached to our current paradigms. The most positive aspects of the book are the challenge to orthodoxy and the recognition of the need for some form of intelligence on a cosmic scale. I am left, however, with the feeling that Hoyle's groping after satisfactory large-scale explanations is decidedly inferior to the Theosophical world view of a universe which manifests periodically as an expression of a deity which is not only immanent throughout the manifested universe, but which also transcends it.

— Dr. Hugh S. Murdoch, *Theosophy in Australia*
No. 655, September quarter, 1984.

The Devil's Guard by Talbot Mundy

Though an old book written some 50 years ago and probably out of print, Mundy fans may enjoy the following review by a reader who discerns in the story that same mystic atmosphere and high philosophy which characterized *OM*, *The Secret of Ahbor Valley* (Point Loma Publications, Inc., and now also a paperback issued by Carroll & Graf Publishers, New York) We follow this review with one of *Wind of the Spirit*, another of Point Loma Publications books in steady demand. — ED.

Talbot Mundy sets the stage of this story in Tibet, the Roof of the World. The main characters are two Indians, Narayan Singh and Chullunder Ghose, and two Englishmen, Jim Grim and Ramsden. They journey through perilous passes and unpredictable landscape of sheer cliffs and tortuous narrow snowy trails, risking their lives to honor their friendship with Rait, who they believe held prisoner in an obscure monastery by certain dugpas.

After the rescue these men of valor intend to journey further into the Land of Mystery to realize their dream of finding Shambhala, home of the Masters. They encounter strange unseen indescribable forces which desire to terminate their goal. Hope,

faith, perseverance, and true friendship are their only weapons against these strange forces.

In rockbound monasteries the battle between good and evil is waged. The weapons are occult. We learn of the hierarchies and types of chelas and masters on both sides, and the methods employed to use or misuse knowledge through the prodigious force of thought. It is a battle which wages not alone in Tibet, in those hidden, caved monasteries, but all around us and within us.

"At each step upward that a man takes he must choose all over again on which side of the ladder he will climb . . . for every light there is at once a million shadows, and nobody has to tell a shadow where to find the light; it is created by the light, and by the very virtue of the light it procreates non-virtue. (p. 159).

Of the four seekers for truth how many will enter the 'Rubicon', prove the existence of Shambhala, and fulfill their dreams? Why is Shambhala, as well as the knowledge which can be gained therein, held so secret from and so zealously guarded against intruders by its custodians?

"Lo, I tell you, there is nothing worth the winning that must not be won; and this also, he who hath the secret hath it by his own worth, and that proved. (p. 85, From the Book of the Sayings of Tsiang Samdup).

Also:

"What shall it profit a man if he know more than he can possibly perform? Or if he can do more than he understand? Be moderate in all things, so preserving equilibrium, which is a form of justice that the gods love. (p. 280).

These words are not meant to turn away would-be aspirants who tread the sacred path to higher knowledge, but only to serve as warning of the impediments of haste and ignorance which could wreck their too unmanageable rafts.

This is a book full of action and splashed with startling description, above all helpful in its wise philosophy to all who seek to tread the Middle Way. Indeed not only do we enjoy it as a literary and philosophical masterpiece, not only do we learn and become aware of the mysterious forces around us and within us, but we savor also the ambrosia poured forth from the lips of Lhaten and the abbot; and gather priceless pearls of wisdom from that holiest of all sages, the lama Tsiang Samdup. Readers of Mundy's *OM* will want to renew their acquaintance with him — and meet again old Benjamin!

— PERVIN MISTRY

Wind of the Spirit, G. de Purucker, Point Loma Publications, Inc., P. O. Box 6507, San Diego, Calif. 92106; softcover, 292 pp., \$3.25

Here is a book relevant to our times and needs. And what is the author telling us in these spontaneous outpourings of the very essence of the Ancient

Wisdom? There is no chance in the boundless spaces of Infinitude. Law prevails and prevails everywhere. Purpose is of the very fabric and engineering of the universe. There is meaning in the seemingly most insignificant event in life, if we can only perceive what we should see in it. We are responsible for what we think, what we do, and we reap only what we sow. From that there is no escape, whether we, in our shortsightedness, feel it bodes good or ill. And, above all, we are more than our physical selves. We are embryo gods, with constant opportunity to recognize the pathway ahead of us and to seek to tread it purposively, knowingly, on the long evolutionary march ahead.

The very first selection gives title to the book, *The Wind of the Spirit*.

"I have felt impelled to speak of the wind of the spirit blowing over the earth. It will extinguish all false lights; the true and the holy will but burn the brighter and will remain. Yet judge not. Things do not happen in a day. Perhaps it may be fifty years before we know at least something of the inner meaning of what is now coming upon us: of good, of ill, of high, of low, of pathos or of bathos . . . Put your whole trust in the divine power behind Nature and live in accordance therewith, and Nature will look upon you as working with her and thereafter as her master and will make obeisance.

One who has seen the pages of this book has written that it is something that every student can treasure,

"because in these short, pithy, brilliant articles are gems of theosophical teaching that can be absorbed in those small spaces of time available between the task just finished and the next to be undertaken. . . . Rest and refreshment are here; thoughts that both bless and burn; idealism coupled with practicality, precept that urges and inspires to practice.

And adds this:

"Close on this comes the surging realization of the magnificent grip that the author had on his subject. The brilliant intellectual appreciation of what Theosophy is, coupled with the deep spiritual understanding that shines through, causes one to pause and say: 'This man speaks with authority, and not as the Scribes.' "

The reader will find this book ideal to give to a friend, simple enough to be read with understanding by one unversed in Theosophy, yet carrying a spiritual message that should satisfy the deepest cravings of the heart. Indeed we find it a book of exalted insights into Wisdom as old as man and yet forever new. Here we have one hundred subjects relating to today's urgent problems. A few titles will help in illustration: *The Secret of Human Conflict*; *Carving Your Destiny*; *The Direct Road to Wisdom*; *The World's Trouble and its Cure*; *Occultism in Religion*; *The Yoga of Theosophy*; *How can you prove Reincarnation?* *The Understanding Heart*; *Misuse of Free Will*; *To Those Who Mourn*; *The Exoteric and Esoteric H.P.B.*; *After Death: You Are Yourself*.
—JAMES PENDARVIS, *The American Theosophist*, Feb. 1985

ITEMS OF INTEREST AND NOTES FROM THE EDITOR

OM, Het Geheim van de Ahbor Vallei

This is the Dutch translation of Talbot Mundy's masterpiece *OM, The Secret of Ahbor Valley*, just published by International Study-Center for Independent Search for Truth, The Hague, Holland. It is a beautiful production, with stunning color cover and generously interspersed with descriptive black-and-white drawing reproductions, lexitone cover, 452 pages. It also has a portrait of a young Talbot Mundy, and contains a translation of an article titled "Talbot Mundy on 'OM'", reprinted from *The Theosophical Path* of February 1925, which first appeared in *Adventure* magazine, New York, October 10, 1924, and which 'explains' the writing and subject-matter of the book. Certainly for all Dutch readers this volume is highly recommended, providing entertainment, inspiration, and instruction.

"The Lama's Story"

And interestingly enough, we find in the pages of *Das Hohere Leben*, December 1984 (organ of Theosophischen Gesellschaft in Deutschland"), a translation by Max Graf into German, of Chapter XXIX from Mundy's *OM*. Titled 'The Lama's Story', it begins: "I am a Ringding, of the order of Gelong Lamas", and the Lama's fascinating story, leads to the book's climax in the last two chapters.

Friends in Holland – A Fond Farewell

We have received word of the recent passing of two tried and true friends and fellow-Theosophists of many years, Frans G.M. Fonhof, of Marum, Holland, and Mary Linne', of Bad Liebenzell, Germany. Both from early years were members of the old Point Loma Theosophical Society, and their whole lives were devoted to Theosophy. Frans had suffered from a heart ailment for some years. We were happy to have met him and his wife last October at the Arnhem Convention. He passed into peace quietly the 17th of January.

Mary had been hospitalized from a fall for several months, and died January 24 at the ripe age of 92. She was well known for decades for the unflinching stand she and her co-worker Emmi Haerter took for Theosophy during WWII, and their valuable translations of theosophical literature into 'German', and as heading for many years the work of Die Theosophische Gesellschaft, Theosophischer Arbeitskreis, now under the leadership and direction of Mrs. Irmgard Scheithauer, of Berlin. Our thoughts of understanding and sympathy go out to Mrs. Fonof and to Mary's niece Mrs. Elisabeth Linne', and to members and friends of their families.

European School of Theosophy

The following is a report from Elise Probert, Secretary to the School, reprinted from the January/February 1985 issue of *The Theosophical Journal*, 50 Gloucester Place, London W1H 3HJ, England.

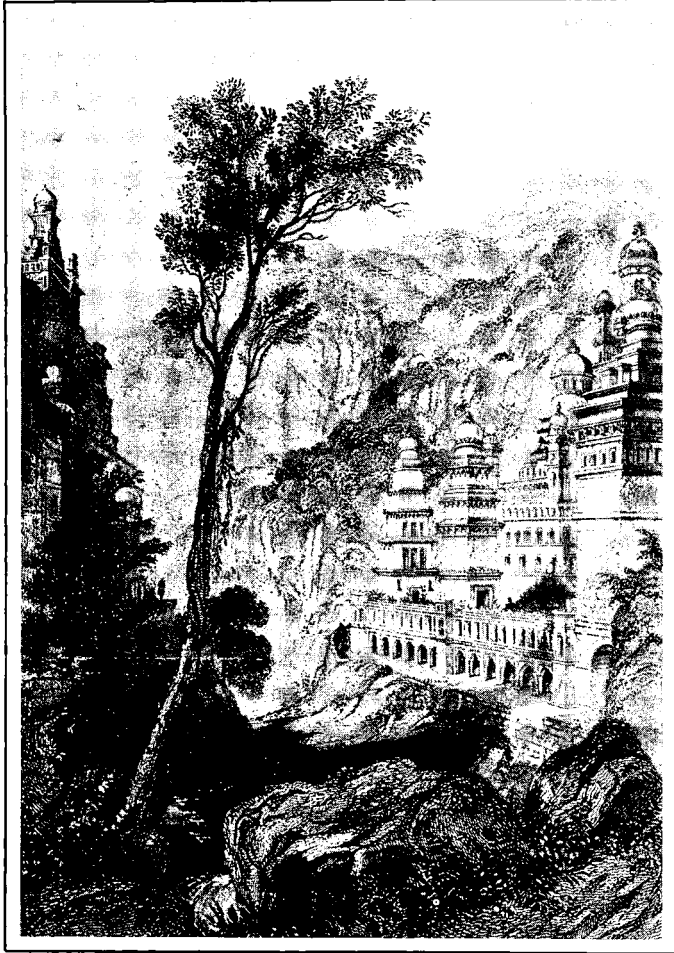
"The third School was held at Tekels Park, Camberley (13-21 October 1984) and was attended by 28 students from ten countries. An interesting and instructive week of intensive study of Theosophy opened up a vision of the teachings as a concept of the Whole.

"The Tutors, Ianthe Hoskins, Geoffrey Farthing and Adam Warcup shared with us their knowledge and understanding. It deepened the understanding of what was learned in previous European Schools by the students who had also attended those study weeks as well as by the first-time students. Once again we were inspired by the lectures of the three main Tutors and also by the two talks on 'Esoteric Myths in the Secret Doctrine' given by Jeanine Miller.

(Continued on page 12)

ECHOES OF THE ORIENT: Volumes I and II

The Writings of William Q. Judge

Compiled and edited by Dara Eklund

Order from: Point Loma Publications, Inc., P. O. Box 6507, San Diego, California 92106. Vol. I, cloth, 650 pp. \$12.00; Vol. II, cloth, 560 pp. \$12.00. Both volumes illustrated and copiously indexed.

European School of Theosophy (Continued)

"The continuous study program of this week of the European School of Theosophy is an incentive towards effort on our, the students, part: — further self-study, group work in the Lodges and the preparations of lectures, as we take to heart and keep in mind H.P.B.'s Dedication 'To all her Pupils, that They may Learn and Teach in their turn.' " It covers a listing of (1) Books or pamphlets constituting biographies of H.P. Blavatsky; (2) Books or pamphlets providing a particular testimony on the life or person of HPB — some incidents in her life; attacks against her; defences of her; (3) Works on the life of HPB and the history of the Theosophical Movement; (4) Particular studies on HPB.

A Few of the Challenging Topics

- Meditation, Concentration, Will
- Metaphysical Healing
- The Sheaths of the Soul
- The Adepts in America in 1776
- Mesmerism
- Hypnotism and its Dangers
- Astrology Verified
- Thought Transference or Mind Reading
- Chirognomy and Palmistry
- What Happens After Death
- Hidden Hints in the Secret Doctrine

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Questions and Answers cover such subjects as:

- Pictures and Symbols in the Astral Light
- Black and White Magicians
- Practices for Occult Development
- What Is the Daily Initiation?
- Are there New Souls?
- Why Reincarnation?
- Transmigration of Souls

Also included 'are Judge's 12 Occult Tales: "The Serpent's Blood, The Tell-Tale Picture Gallery, The Skin of the Earth, The Wandering Eye," etc.

CONTRIBUTIONS

The following contributions received since our last report are here most gratefully acknowledged: E.L., (England), \$50.00; L.S., \$2.74; J.V.C., \$25.00; E.B.T., \$200.00 (towards computer); I.S. & R.B., (Germany) \$168.80; M.N., \$30.00; W.S., (Holland), \$100.00.